

JOURNAL OF THE TAN SOOR HISTORICAL SOCIETY

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NUMBER

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IN THIS ISSUE

The Launtra
Experiment

The Nature
of Isho

Biography
of a
Querrid

Thriddle
Society



Results of a decade of Research:
Fundamentals of Warp Mechanics



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Ree Lichard, Editor-in-Chief
 Saniz Tellen, Copy Editor
 K K Ooimo, Engraving
 Ahallabough Atz, Bindery

TERRAN AGENT

Joe Adams
 P O Box 1181
 Garner, NC 27529-1181
 USA
 tansoor@ispwest.com

Order Online

www.jorune.org/tansoor

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QUERRID CORRESPONDENCES

For over 120 years, the Journal of the Tan Soor Historical Society has encouraged expression of questions, reactions and the sharing of information that makes our society of value to other Querrids and the to the advancement of the planet. Please address your correspondence to: Ree Lichard, Hall of Periodicals, Querridim Archives, Tan Soor, Tan Iricid. Delivery of your correspondence to a local Querrid Center will insure eventual delivery.

SHANTHA'S FOOT RECIPES

I would like to thank you for the excellent article on the use of Shantha's Foot blossoms in the Eris 2505 number of your journal. I have long been familiar with the use of this flower in the preparation of healing salves, but its use as a spice in Dobran and Yohbran cooking was a surprise. Aren't the alkaloids in the root of the plan transmitted to the blossoms and dangerous for consumptions by the human and human-variant races.

*Hurf Zharl
 University of Rhodu*

You are correct. Fortunately, the use of Sho-Zhe seeds in the preparation of the blossoms neutralizes the dangerous alkaloids. Copra Yadi was quite careful to note in her footnote on page 26 of that issue use of the Shantha's Food carries distinct dangers to human based races when taken internally.

As a result of your letter, I asked our cook to prepare some of her excellent Dobran Squam bars, which use the Shantha's Foot as a surprise. I use them as a reward for extra work performed for the Journal by students around the Querridum. L.R.

WALKER'S BULB

In your Eris 2503 number you concentrate on plant life, but found no need to mention the Walker's Bulb. The Walker's Bulb has enormous value among the travelers and poor people of our world. We have found references to this root in the Earth Colonial documents placing the Walker Bulbs in the same family as lilies, onions and garlic. While not as nutritious as jerrig or durlig, the Walker's Bulb has been responsible for the survival of whole populations in time of famine, and is available to the hungry wanderer as a source of needed energy far from civilization.

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*The Honorable Ree Lichard,
Editor of the Journal of the Tan
Soor Historical Society, Cura-
tor of the Office of Periodicals,
Director of Cirricula of the
College of the Queridim and
Fadri Sho of the Ponteer Ishara.*

*Portrait in charcoal by Sho
Illustra Teve Davni, Office of
Instruction, Tan Iricid Hall of
Scholars, Mountain Crown*

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The Medium of Isho

ISHO IS THE AMBIENT LIFE-FLOW ENERGY of Jorune. The Iss of Sho-Caudal (Source of the Living World) can be compared to the more easily understood models of fluid mechanics or magnetics. There are measurable flows of isho energies; there are resources that blossom with fountains of this energy and drains into which isho disappears.

The three levels of isho flow have been documented and were most simply expressed in the original Terran colonial study of Jorune, performed during the productive first generation of the Earth Colonial period. Dubbed in the scientific language of the colonists as "channels", beginning with the alpha isho flow, the isho with which most of us are familiar:

Alpha Channel Isho: the variable isho which affects the lives of all isho-sensitive creatures, including conscious and natural dyshics.

Beta Channel Isho: the large, slow-moving "rivers" of isho flowing on or near the surface, through which Alpha Channels hold their course stability. Beta isho is difficult to control by dyshics but needs to be understood for large-form isho knowledge, such as table skyrealm paths

and warp mechanics.

Delta Channel Isho: a less familiar ambient or "clear" isho of an eighth type, having a very pale violet nature when concentrated enough for visual comprehension. This is often called "ambient" isho and is the matrix through which the other isho channels sustain their structure and movement. The delta channel is responsible for the construction and stability of "keeper rods" and the shanthic signature entombment chambers that signify the "burial ground" of the seven lih-als.

Gamma Isho: frequently referred to as "mote" isho; the individual particulates of isho energy. This is a small, weak-field "membrane" that holds the smallest unit of isho energy in a cohesive body. Gamma motes of crude isho, such as Gobey or Desti, can be observed visually, while higher frequencies are minute and relatively rare.

Gamma isho is generated within the geologic structures of crystal flowing beneath the crust of Jorune and passing through various viscosities, causing massing and release of the particular combination of motes peculiar to that specific molten crystal pyro-plastics. It is also released to a less spectacular extent through large expanses of isho-conductive plants found in the forests, savannas, and jungles of our world.

Mote isho is suspended within the delta isho which permeates the atmosphere and upper-ocean currents and is available for massing by isho-using higher plants, animals, and dyshics of the various lih-als. The isho wind has guided the development of animals to improve sensitivity to specific frequencies, the physical capacity to draw in and store the mote isho for later use in displays of isho energy as defenses, mating displays, or the dyshas of conscious beings. This development was called "evolution" by the colonists and they considered such "selective survival" to be part of natural development of all systems.

Some animals can use isho as weapons, but their number are a factor when considering isho manipulation throughout Jorune's flourishing plant, aquatic, and lower animal life forms. Ischo calculations for the isho weather or long-term form must take into account these types of isho use, as well as the major control exerted by cooling crystal structures throughout the crust of the planet.

Mote isho behavior tends to follow an attraction principle not unlike gravity, which is increased by concentration of mass. A single mote of isho, regardless of frequency, is unlikely to encounter or seek any other mote of similar isho. On proximity to a sympathetic vi-

bration of isho, however, the two are drawn slowly together for a joined mote, much like droplets of water combining on a surface, and the new, larger mote is measurably more capable of attracting similar energies.

Isho storms are the natural confluence of massive flows of mote isho through beta and alpha channels. The imbalanced isho flows with power akin to thunderstorms or other violent weather systems as the various isho lih-al seek balance from the abundance of the frequencies that create in the storm. Balance can be restored through absorption of the isho into natural crystal formations of the correct sympathetic vibration, or into appropriate crystal crafted structures (see Querrid Andros Legur's monograph "Crystal Cutting: Shape and Efficiency for the Various Ishos").

Isho storm energies can also be dissipated through absorption into a dyshic's body, which runs the risk of either overcharging the dyshic, resulting in a "burn" where the body of the isho user is destroyed in sudden and violent combustion of the captured isho, or destruction of the isho-storing capability in the dyshic: isho burnout. This will result in destruction of virtually all of the isho user's ability to store and manipulate isho, like pricking a full bladder to have it explosively deflate and remain

incapable of carrying any further loads.

A victim of isho burnout will be crippled for many years in relation to any previous isho ability, even with the very best care, application of limilates, and ca-Launtra techniques.

A well defined skill in kerning remains the best defense during an isho storm. Kerning is the physical and meditative ability to become a passive conduit of the influx of energy, absorbing as little as possible and releasing the input as quickly as possible, even if this draws off any isho build-up normally stored in the body.

Delta or clear isho seems to be a natural extension of Shal in a much diluted and transparent form, being subject to the will of a large number of animals and, to a lesser extent, to intelligent beings who may not possess significant isho-manipulation abilities. The various species of corondon are the best example, where intelligence and memory are almost immeasurably low, but the ability to store Desti isho in the structures along the thick necks of the beasts and then release it through specialized appendages at the top of these structures has become almost legendary. Even newborn corondon can begin massing Desti moments after release from their translucent bladder eggs and warm the waters of their birthing pools by

several degrees.

Subconscious use of clear and mote isho seems to be the foundation for all dyshic studies. While shanthic teaching systems are founded in their complete saturation in the isho flows of our world, the other intelligent races must form internal mnemonics to allow passive collection of isho during waking hours. Given time, isho massing can continue during periods of conscious rest or sleep.

Attraction of mote isho appears to be through thought processes that simulate a frequency similar to the isho to be attracted. The natural isho of creatures depends upon biological predisposition to certain lih-als, starting with Gobey and Desti — the vast majority of semisentient creatures draw in and use these ishos. With the exception of Lamorrid ally races (ramian, cleash, scarmis, corastin, and croid), who have yet to manifest control over their natural attraction of Shal, the known intelligent isho users have some capacity of midfrequency ishos, and some have the necessary advanced structures to attract and manipulation the high-frequency isho of Shal.

Although the initial method to mass isho is a mental affinity for the frequencies of isho capable of being controlled by a user, the manipulation of captured isho remains the domain

of “isho muscles” that are developed within the physical body of the dyshic. A system of moving meditations, concentration, and endless practice can give a dyshic the conscious control to move isho through the body and mass it at the natural discharge points of the ends of extremities. This makes hands and feet particularly useful for releasing orbs and bolts of massed isho in the precise mix to accomplish the specific task of the dysha being woven.

Shantha have the advantage of also being able to use their heads as an extremity and can use isho as part of their normal communication. “Blossoms” are one of the most subtle and complex aspects of shanthic communication, requiring the recipient of the communication to be aware of both the existence and precise levels of blossoms released during communication. Written media, such as stone artifacts, carry isho charges to be released when activated in the process of “reading” the inscription.

The existence of clear isho makes it possible for shanthic artifact communication to remain active for millennia, restoring with each “reading” for the next reading. Artifacts taken into areas devoid of clear isho — such as the dead lands of the Doben-al or Hobeh — may still discharge stored isho but can-

not draw in motes to replace the blossoms expended in delivering their messages.

It is unclear if a method exists to “recharge” a stored-isho artifact, because the isho itself maintains a pattern of the intent and communication of the writer. When that pattern is drained, the message may be lost, much as a written communication in the conventionally written records of the intelligent Joruni races would be if the vowels were removed — an approximation may be developed but the thorough sense of it is lost with time.

Isho-dead areas do not appear to be natural phenomena. Jorune attempts to heal itself with constant fluctuations in the flow of created isho within the molten core and the flow of that molten crystal to create alpha and beta channels for the conduction of isho through the crust at or near the surface. The constant ebb and flow of motes in clear isho creates the “isho weather” which dictates so many aspects of daily life.

The concentration of the seven ishos according to the passage of moons overhead results in patterns that form an approximate 1,800-year “Devastation” cycle with 592-year “Inferno” storm cycles that repeat in relation to other moons, if not over the specific surface locations of

the planet. This means the major isho storms can be predicted with some accuracy and, with precise calculations*, warnings can be given

Mapping of shifting isho channels can be difficult, and there is always a need for new maps to guide explorers and mariners. Older shanthic flow maps, usually in the form of an inscribed sphere with embed-

ded Shal and Tra crystals, can be quite beautiful and valuable to collectors and archivists but are seldom of any value to contemporary travelers. Remember "New is True" when it comes to isho maps.



ABOUT THE AUTHORS



MOI SULMA-AJA, Dhar Ishan, Aylon, Jasp

Moi has been a noted fadri since taking his degrees in Isho Studies with the Aylon Academy and is a past editor of the Tan Soor Historical Archive. His demonstrated understand of Isho has lead to development of a number of new isho-driven devices to be explored by iscin and engineers of Tan Iricid, in conjunction with the royal houses of Kirlan and Burdooth, with support of the University of Rodhu.

COPRA JAVE MASSER, Ishara, Meidrinth, Sobayid

A Sho Copra in the Hall of Sho-sen, Masser has been instrumental in translating many useful shanthic manipulations into repeatable dyshas. He studied with ca-Tra master Dhar Sho Zhe Do Qui <tra tra> ca-Tra on Del-sha, and personally revised the curriculum for new caji within the Ishara. Masser is currently on extended leave in the Hobeh.



SANIZ TELLEN, Hall of Querrids, Tan Soor

Master Querrid and student of Seer Salrough Gomo, Tellen has contributed to the internal documentation of the society of Querrids and schollars for over two decades. She has served as primary editor for the Jorunal since her graduation from the Querridim in 3491 and has been named as the Designated Editor for the Journal, to take her position in Eris, 3507.

REE LICHARD, See full biography elsewhere in this issue.



ATTENTION!

All Querrids with experience dealing with keeper rods

The Journal of the Tan Soor Historical Society would like to do a report on the history, impact and isho mechanics of

keeper rods, the shanthic devices for storing the complete signature of living creatures.



The Biography of Ree Lichard

QUERRID AND ASSOCIATE OF CHE KO NEBBID

My service as a querrid to the Nebbid house of Tan Iricid began shortly after declaring my graduation from the Ishara in Meidrinth in Erisa of 3574. I was young and with a small group of friends ventured south in the Trinnu, then west across the Ponteer and by ship to the Eri Tri Beh Gorro School for querrids in Tan Soor at the base Mountain Crown of Tan Iricid.

My friends were far more adventurous than I, but on reflection I believe they would have preferred the paths I have taken with my friend and mentor Che Ko Nebbid.

Sho Nebbid was my instructor in symbolic reduction at the

Querrid Institution in Tan Soor, and through his efforts I learned precision of questions and the application of political protection in the construction of reports on a querrid contract. We became friends when I used his techniques in filing a report to a Master who had requested the answers to specific questions but who failed to ask what *other* information had surfaced in the search for his answers — answers that would have been of great political value, had the questions been asked.

As a result I saw the convulsions that pass for thriddle “laughter” when the exhausted Master departed and the greatest result of my explorations remained in my possession. Sho Nebbid’s amusement was so great he invited me to his home, where his clutchmates hosted a small feast in my honor, with succulent treats specific to my tastes and not the mix of cod-dich, biffid, and crushed giggitt that would have been their own choices.

The clutch for a thriddle clan consists of five children. The exact distribution of roles varies between the two sexes, but there are five roles in “parenting.” Details are a matter of some delicacy and are considered to be improper for discussion outside the clan.

I must say that my inclusion into the Nebbid clan resulted in

my honor of serving in one of these roles with two separate clutches of offspring, giving me ten thriddle children before my own marriage and parenthood. I will not violate the trust of my thriddle mates with further discussion of the details. The event leading to my gift of being accepted as one of the five was a tragedy that deprived the clutch of a key member. By the whim of the isho wind I was in the right place, at the right time, with the right knowledge and the right attitude to serve.

Later, when Kynda, my wife from a small lerrin outside Meidrinth, joined us the melding of our two worlds was complete. Our own children were watched over by the older clutch as lovingly as we would have hoped from any muadra relatives. Our children have blossomed under the rich educational and cultural influences of their extended thriddle families.

After the emergence of the third of our clutches, when Kynda accompanied our children to Meidrinth to further their studies through the Ishara, Che Ko accepted a complex assignment to Delsha. He was to deliver an initial shipment of shanthic artifacts on the distant island. He was to remain as primary contact to the ca-Launtra and as agent for further deliveries of selected historical artifacts to as-

sist the shantha in recreation of their history prior to the times of Shyee. I joined him as his clerk and querriad.

Our service in Delsha was more than two decades and saw the most wonderful period of learning and revelation at the feet of the honored Sho Copra Odu Launtra Eels, thrice head of the Eelshon in his illustrious life and patient guide to our pitiable attempts to understand contemporary and historic Shanthic society and culture.

Our families joined us regularly for anniversaries and extended visits, but it was clear that Che Ko and I held a special position among the Delshan shantha, and the ca-Launtra particularly. My own Kynda spent the last twelve years of her life in our distant post and it was shortly after her passing that Che Ko and I decided to return to Tan Iricid and the larger society we hoped would fill that void.

We have no complaints for our years of service in Delsha, nor for the life we had in the Mountain Crown on our return. We became grand- and great-grandparents of more offspring and found our ability to convert the complex symbolism of raw Triddis into the other primary teaching languages of Jorune was unmatched, and greatly appreciated, by scholars across the planet.

To find that kind of value in

one's life work is rare and greatly appreciated.

It must be said that our ca-Launtra Sho Odu was most tolerant and gentle with Che Ko and myself, for we must have seemed as the most helpless of defective children before the scope of his teaching and the depth of the subjects which he attempted to convey. He took these two members of the Nebbid clan, mismatched brothers in search of knowledge, and revealed to us the truth of certain shanthic knowledge that can have a great impact on the changing reality of Jorune and its patchwork of races and cultures.

This report is a series of selected translations from the 27 volumes of Che Ko Nebbid's journals, now in the repository of the Mountain Crown. The intricate detail of Che Ko's precise Triddis construction has been sacrificed to allow this modest attempt to provide an introduction to the topics covered in this document. For the dedicated student, the full text is available in the open archives of the Gomo chambers of the Mountain Crown.

As in all cultures, thriddle have documented events, families, and conflicts throughout their history. It has become the nature of the Joruni cultures to fall into the error of believing the comfortable tales told to children

as the sum reality of the world. Many of the facts presented in this document, and others revealed in the full Che Ko Bennid journals, do not fit within those simple classifications of shanthic history or practice.

For those who are disturbed, we apologize for the discomfort, but feel that the raw data must be accepted as they exist and not through the limiting filter of one's own cultural context or morals. Making the cultural fabrications more complex to explain the inconsistencies of shanthic reality will never work; reduction to the raw truth will allow growth, change, and the understanding our world requires for a successful journey into our shared unknown future.

But it is not "truth" simply to bombard those who have preconceptions with raw data without consideration for their beliefs or levels of understanding. Facts without compassion are not truth.

Since it is not our intent to disturb or startle, we ask the reader to accept our observations for what they are — the individual recollections of two students who were accepted by ca-Launtra as caji below their least talented offspring, and were kind enough to share as much as they felt we could comprehend.

In respect for our departed Che Ko Bennid, my mate Kyn-da, and the other scholars who

have since joined the Isho wind, please be circumspect in terms of to whom you release this information.

Your interest in our work justifies the lives we spent in bridging the gulf between shanthic realities and the limits of knowledge of the guest races of Jorune. My recent application as

tauther for drennship will mark the next phase in my personal development, which I trust will offer further validation of these writings.



--- Querrid Tauther
Ree Lichard
Meidrinth, 22
Auss, 3603

Thriddle Social Structure

THRIDDLE GENERATIONS

Thriddle have complex records of their family lines from centuries before the Lamorri transported their ancestors to Jorune. Tan Iricidi thriddle are descendants of the specially bred race of archivists and information workers used by the High Lamorri during their planetary administration. Forest, rural, nomadic, and primitive thriddle are descendants of other breeds brought for various clerical, menial labor, and personal servant duties of the lesser Lamorri around the planet.

Over time the various thriddle have changed, probably as a result of saturation within the living isho of the planet, to the point where the different types of thriddle cannot interbreed — nor do they seem inclined to mix their bloodlines.

Tan Iricidi thriddle are distinguished by their skin tones ranging from rich pink to shades

of orange, and some gray or brown mottling that may create patterns on the skin. Their eyes tend to be blue, gray, dark amber, brown, or gold. Adults stand between 5 and 9 uol tall and weigh 35–110 kilos.

Forest thriddle tend to be slightly smaller and lighter than their Tan Iricidi cousins, with dark skin ranging from pink to olive or warm browns, often with large patterns of colors, usually a few shades darker than the background skin color. Their eyes can be red, orange, yellow, brown, or a very dark brown that is almost black (called “Gobey”). Forest thriddle may be slightly more proficient in isho manipulation than their more academic Tan Iricidi relations.

Rural thriddle are smaller than the forest or Tan Iricidi lines and tend toward pale ochre, sand, pale blue, or tan skin, often marked with natural lattices

of discolored patterns creating a filigree pattern that can be very distinctive to individuals. Rural thriddle are stockier than other breeds, are less inclined to participate in long discussions, and seem genuinely fulfilled and satisfied in their physical labors.

The primitive thriddle of the Hobeh and Drail, and isolated groups on various islands of southern Jorune, have become almost secretive in their collection of archives and have also presented material that was imprecise and poorly indexed. They are considered outside the serious academic goals of the higher thriddle. Their clan and naming conventions, while similar to the basic thriddle conventions outlined in this article, are not well detailed and will not be explored in this article.

Nomadic thriddle seem to be less a separate breed than a collection of outcasts from the other clans. Few clutches from nomads have been observed. Most of the scant population of “degenerate” thriddle, including criminals and the disgraced giggit-hume junkies seldom dis-

cussed in polite thriddle society, have either come from or been identified with nomad bands. Nomads are often used in courier work and can be formidable negotiators when trading for goods or information.

TAN IRICIDI NAMES

Tan Iricidi thriddle naming conventions dictate names based on the clan group (fourteen thriddle clans), followed by the birth order within the clutch and the name of the generation. This convention may be changed with new names according to distinction or separation from clan.

In rare circumstances names may be combined, such as Seer Salrough Gomo. The title Seer was given based upon the exceptional accomplishments of Salrough Go Cheris, and the fact that Go Cheris took on the complex diplomatic work of a fallen clutch member, Salrough Mo Cheris, in addition to his own work in scientific investigation of Earth-Tec in both contemporary and historical contexts.

The full name Seer Salrough

Continued on Page 26

Birth Position	Generation					
	1ST	2ND	3RD	4TH	(rare) 5TH	(very rare) 6TH
FIRST	Ko	Go	Ki	Gi	riKeh	TriGeh
SECOND	Ho	Zo	Hi	Zi	riHeh	TriZeh
THIRD	So	Ro	Si	Ri	riSeh	TriReh
FOUR	Do	Jo	Di	Ji	riDeh	TriJeh
FIVE	Mo	No	Mi	Ni	riMeh	TriNeh
SIXTH (rare)	Po	Bo	Pi	Bi	riPeh	riTriBeh

The Measures of Jorune

Measurement is the heart of scientific study, or *querrzen* in Triddis. Thriddle have adopted the ol as the basic unit of measure for distance, which is the thickness of the original tablet of Ze No Ya Ol, the first seer of Tan Iricid. Translation to other systems may be made if required. Triddis and Entren measurement share the base 10 system, making information transfer more easily effected.

Time	Triddis	Entren	Shanthic <Blossoms*>
Ses	1 Ses	.8 Second	1 <shal>ah<shal>
Pes	100 Ses	80 Seconds	0 (no corollary)
Tols	1,000 Ses	13.3 Minutes	1 <shal>te<shal>
Seh	2,200 Ses	2.22 Hours	— (no corollary)
Hour	99 Pes	1 Hour	— (no corollary)
1 Day	1 Wo	27 Hours	0.5 <tra><shal><tra>
2 days	19,800 Ses	54 Hours	1.0 <tra><shal><tra>
1 Year	325 Wo	325 Days	1.0 <tra><tra><tra>
100 Years	1 Ko	1 Century	162.5 <tra><tra><tra><tra>
1,000 Years	1 Zho	1 Millennia	85.0 <tra><tra><tra><tra><TRA><TRA>
Distance	Triddis	Entren	Shanthic
1 uol	1 ol	.8 mm	1.387 iss<shal>
1 gul	100 ol	8 cm	47.62 isaa<shal>
1 iul	1,000 ol	8 m	9.246 isal<shal>
1 tal/dal	10,000 ol	.8 km	4.7 isas<shal>
(Pronunciation varies)	100,000 ol	80 km	23.1 izzslh<shal>

Calendar	Triddis	Entren	Shanthic
Lash Shanthic War	-1742 Tris	4754 PC	0 Eelso<shal>
Lamorri Expulsion	0 Tris	3012 PC	1742 Eelso<shal>
First Colonial Compact	2988 Tris	0 Base	1730 Eelso<shal>
Shyee	3052 Tris	82 CE	1812 Eelso<shal>
Timeline			
Cleash Abandon	3181 Tris	1211 CE	or 0 <desti>Els
Tan Iricid/Thantif Project	3814 Tris	1844 CE	129 <desti>Els
Poneer Cryo-bin Discovered	4011 Tris	2401 CE (a)	862 <desti>Els
Temauntro Pit Base Discovered	4316 Tris	2705 CE (a)	1059 <desti>Els (a)
Obis Cryo #4 Discovered	4389 Tris	2778 CE (a)	1365 <desti>Els (a)
Doben-al Cryo-bin Discovered	4441 Tris	3299 CE (a)	1438 <desti>Els (a)
Hobelt Base Discovered	4554 Tris	3412 CE (a)	1959 <desti>(b)
Drail Cryo-bin #24 Discovered	4587 Tris	3445 CE (c)	2062 <desti> (a)
Death of Khodre	4607 Tris	3465 CE	2096 <desti> (a)
CaDesti Release/Warpflash	4617 Tris	3475 CE	2115 <desti>Els
Temauntro Cryo-bin #31b Disc.	4624 Tris	3482 CE	2135 <desti>Els
Lundere Cryo-bin #14 Discovered	4624 Tris	3482 CE	2142 <desti>Els
Joruni day begins at sunrise.			2142 <desti>Els

(a) Information was not shared with other cultures.

(b) Shanthic artifacts from Doben-al cryo-bin traded to Delsha for information agreements.

(c) Discovery revealed to Burdoth in 3470 CD; thriddle expelled from Ardoth; warps can be opened in Ardoth.

*Shanthic blossoms are translated in five strengths, each indicating a level of intensity or a level of measurement. These are transcribed for Tra (for example) as <tra>, <Tra>, <TRA>, <TRA>, and <TRA>, the last indicating the most extreme use of the isho to express an ultimate state. A <shyee> is formed by a sudden cut of the lih-al in expression, so a short burst of <Tra> cut abruptly is <Shyee> or the Doben-al. The Dying Time of the Earth Shanthic War is zero <TRA/cut>. The subtleties can vary by individual speaker or from clan to clan within a lih-al, but the five levels and shyee are always consistent within that group.

Introduction to Warp Mechanics

WARPS ARE THE FEATURE of Joruni geology that thriddle records show are without comparison in the known worlds. Nothing in the archives of Tan Iricid shows anything similar among the colonial records of the Earth colonies or the Imperial records of the Lamorri.

Warp cannot exist outside the laws of physical reality. For centuries thriddle sho have struggled to translate the details that seem to be so casually handled by our shanthic hosts into terms that can be comprehended by the other races who share the planet.

Most people know that:

- 1) Certain locations have naturally occurring warps that can allow passage to distant locations with a simple jump.
- 2) A warp opening in one location always* goes to the same distant location.
- 3) Warps are subject to concentrations of isho, dependent on Tra, and can be artificially opened by release of Tra from crystals cracked at the correct location.
- 4) Warps reflect surrounding topography. A warp opened $1u^{**}$ above the ground will be $1u$ above the ground at the mated location. A warp opened above or below the

land's surface will open similarly at the mated location; a warp opened above, at, or below water level will open at a similar relationship to the surface at the mated location.

**If not artificially distorted.*

***u = Uol; see "Measurements" at the end of this article.*

Few people know that:

- 1) A warp location can be permanent altered by distortions of isho features in the region around the warp site, either through removal or addition of quantities of Tra-sensitive structures.
- 2) "Warp cells" exist in a matrix of clear isho, and an artificially opened warp that is not safely within the domain of the warp structure will result in a "black warp" which will carry anything entering the warp to a random location on the planet.
- 3) Two unique warp structures exist that can mate to a position on Desti, with the addition of Desti crystal to the Tra required to open the warp.
- 4) An unknown number of unique structures exist that can open a mated position in a specific location but at a different time from that at which the traveler departs.

This last function has caused a great deal of debate within thriddle and querrid circles,

which has occupied extensive council time over the several hundred Ko.

NATURAL STRUCTURES

RPS ARE A BYPRODUCT of isho balancing within the complex structure of the energy flows across the surface and within the mantle and atmosphere of the planet.

When isho between mated locations is balanced, a warp opening results which eliminates the distance between the locations, but satisfies physical laws with relocation of that distance along the loop of the greater structure above and below the opening point.

A warp can open in midair, at the surface, below the surface, or underwater to a mated location

BASIC WARP STRUCTURES

The illustration is for lecture purposes only and does not reflect any current warp map information or locations and should be used only to understand the mated nature of warp sites.

Loop A

White Warp - Access
Temauntro and Ros
Crendor

Loop B

White Warp - Access
Doben-al and Heri-
doth

Loop C

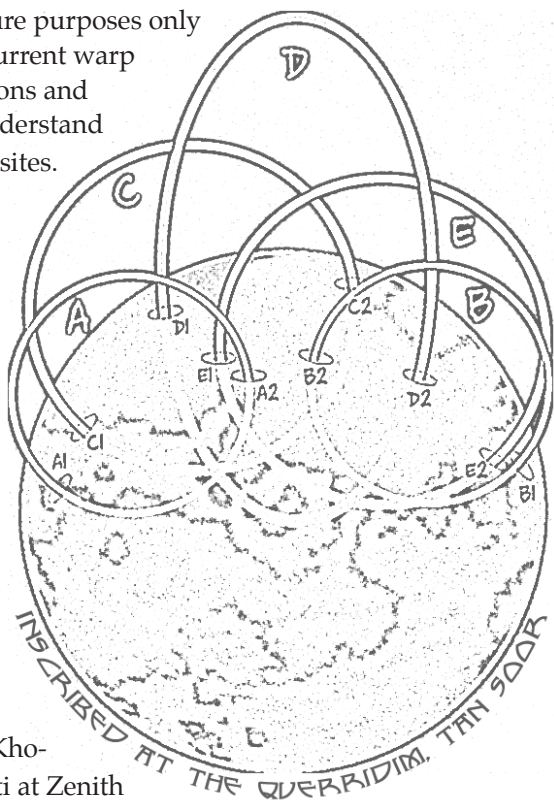
Blue Warp - Temaun-
tro and Ross Crendor,
Effect Shal at Zenith

Loop D

Red Warp - Access South Kho-
dre and Gauss, Effect Desti at Zenith

Loop E

Blue Warp - Access Thantier and Heridoth, Effect Shal at Zenith



of compatible pressure — both air and isho pressures.

This function occurs naturally according to season, moon positions, temperature, and cycles. With proper calculations a warp can be estimated and opened with the judicious use of white crystal to compound or reduce isho pressure at one of the mated locations.

Fortunately, isho behaves as a fluid, and simply cracking the crystal will cause the isho to stabilize itself and open the warp for a predictable amount of time.

Failure to maintain balance between the locations results in the collapse of a warp. This can be a catastrophic collapse during transit, or a gradual natural reduction over an easily calculated period of time.

Hundreds of naturally occurring mated locations across the planet open regularly and are used for transit, for trade, and by animals as part of annual migrations. Sea warps tend to be much larger, and small fleets have been known to pass through the largest of the known warps.

Distances between naturally occurring warps have been as close as 1.5 aul and as widely separated as 320 tal, placing the location in the unexplored regions of the far side of the planet.

WARP BEHAVIOR

WARPS MAY OPEN as small as 2 ol (the familiar Inner Eye and Inner Ear warp peek-holes, which are recommended when forcing a warp into a new location) and have been recorded as large as 30 aul, which exist at surface level and allow transit of entire caravans and herds.

The average warp is 20 uol to .5 aul wide, appearing as a vertical oval and usually hovering a few uol above the surface. If approached slowly, the natural isho and temperature of the being approaching will change the isho structure and cause the warp to move away. These small warps require a running jump to defeat the shift from moving bodies. Cargo can be tossed through the opening and should be packaged to survive a bounce at the other side. Small passengers can be carried, but thombo must usually be blinded and ridden to the warp to accomplish the jump — *do not let the thombo see the warp*.

Travelers report slight nausea during a jump, but passage through the really large warps are no different than walking across solid ground or sailing on a gentle water surface.

A failing warp will usually give warning by fluctuating in size prior to collapse. This fluctuation may take from a few Pes to several Tols.

Warp fluctuation must never be ignored. Caution will save lives, and warp stabilization should be used as soon as the fluctuation is observed.

FORCED WARP STRUCTURES

LOCATIONS WITHOUT NATURAL WARP STRUCTURES can often be induced to open warps by the infusion of large amounts of Tra isho at one location. This is usually done with carefully shaped Tra crystal "cherris", about 30 uol long and .5 uol wide, faceted on seven sides with ends tapered to "jewel"-style seven-faceted planes.

Cherris are gathered at the desired location and cracked with a stone, a mallet, or, in emergencies, Desti bolts. A single broken crystal will cause a harmonic collapse in the crystals it touches; the number of crystals broken will determine the size and duration of the warp.

A standard warp will require 8 cherris, open a warp approximately 1 aul high and .75 aul wide, hovering no more than 2 uol above the ground, and should last for approximately 1 tols.

A forced warp can be collapsed by kerning the cherris from the far side, but the ishic performing the act must move quickly to avoid damage as the warp collapses.

NOTE: Careful calculation is required before forcing a warp,

both for location within the boundaries of the warp cell and for duration to allow sudden return, if required. Transit without the option of return is not recommended.

BLACK WARPS

IF CALCULATIONS ARE WRONG, or information is not relayed precisely, it is possible to open a warp within the isho structure between neighboring warp cells. This will result in a "black" warp.

The black warp will draw in anything within a few aul of the opening, revealing none of the familiar light seen through successful or forced warps. The whirlpool created will scourge an area of all objects not securely fastened and send them through an unpredictable path along the border walls for eventual deposit at a random location.

In addition to the understandable terror of arriving at an unknown place, there is physical damage from the debris of rocks, sticks, plants, small animals, and fellow travelers as they are torn from one spot, whisked through the black warp around the domains, and deposited unceremoniously at the new location.

Black warps remain open for less than a pes. Reopening one from the new location requires a new infusion of Tra, and there is no guarantee the second black warp will deliver you to the

place from which you came.

NOTE: Any crystals other than Gobey will shatter upon being drawn into a black warp. No crystals in more than 1,500 reported black-warp events have been known to survive the passage. Desti and Shal crystals may deliver the natural consequences of being shattered, including burns, shock, brain damage, and severe confusion.

THE MOON WARPS

In recent ko two developments in the study of warps have led to a new field of study whose value and application are hotly debated.

Two types of "moon warp" have been discovered, both dependent on the location of the parent moon and the location from which the warp is opened.

THE DESTI WARP

Two locations on the main continent have been shown to lead off the body of Jorune itself and open a mated location on Desti. Desti must be at zenith at the time the warp is opened, and the warp will sustain for only a few tols. The imbalance of air pressure between the mother planet and Desti is significant, resulting in a flush of air that makes getting through the warp to Desti very easy, but the return very difficult.

In the two known instances of successful transit to Desti, quer-

rid used modified reco breathers to protect the travelers. In one instance the return was accomplished by lines attached to the traveler, who were dragged back to Jorune with the lines hitched to lothern. A second team used three corastin porters to throw the travelers back through the warp, but the corastin were lost and presumed dead.

The composition of the atmosphere of Desti remains a point of speculation, but the pressure is estimated to be less than 1/4 the air pressure of Jorune at sea level.

Future expeditions are being discussed but not actively supported.

The location of the two known Desti sites remains a secret of Tan Iricid.

THE SHAL WARP

SHANTHIC COPRA TEACH that the passage of time is an illusion caused by the flow of Shal within the brain. Shal disruption of the proper type can cause an entity to perceive — and *exist* — in a different time.

Three cases of Shal warps are in the confidential records of Tan Iricid, all of which are in the same location of the southern Doben-al near the fringes of isho-dead territory forming the core of the territory. It may be more correct to say that three teams have returned to make such reports — the number of

people who have actually attempted such a warp transit is a matter of speculation.

The first group reported arrival in the area of northern Thantier. Since several members of the party were of the "thone" designation in Thantier, they quickly ran afoul of the authorities. From details of the journey, thriddle seers have suggested they may have emerged some time in the late second zho during the reign of Sage Generet, who was experimenting with use of thones as slave labor and trade property.

This party ventured to the Gauss Valley during thriddle colonial expansion and encountered ca-Shal shantha who "returned" them to their own *geh-shal*, or time period. They brought no artifacts or other proof, but their knowledge of the Sage Generet feudal structure and early thriddle coddich farm life was reported to be very impressive, as well as revealing the location of a previously unknown shanthic burial site beneath the site of what is now Khaun Gauss.

The second party was deposited on the large uninhabited island found in the lower right ocean of most Ho Bennid maps of Jorune. They found the land to be devoid of isho-dependent plants and animals, but rich in feral forms of farm and environmental balance animals of the

human Earth Colonial period and a number of now-extinct creations from the so-called "Age of Monsters." Location information was made from stellar observations from members of the group and the passage of most of the moons closer to the horizon than they were used to observing.

From an encounter with a small fleet of ramian explorers, it was estimated this excursion went to some 1,200 years after the start of Shyee. The ramian seemed almost civilized by modern standards, but it is conjectured this may have been because of the low isho, and hence lack of the Shal irritation that drives ramian into their well known bloodlust and savagery. This is not to say they were congenial companions, but were quite subdued as compared to the behavior of their cousins.

The third report was made by the single survivor of an expedition that intentionally opened a Shal warp from the Doben-al location. He died within a few days of making his statement to a trio of querrids dispatched upon his arrival at a learsis center in eastern Doben-al upon his return.

This expedition was mounted by a group of rogue forest thriddle in their attempt to improve their standing within the thriddle academic community, with the intent of following

the first team's path and discovering the location of Iscin's original lab in the Gauss Valley, with any notes or samples that were destroyed in the Khaun Gauss fire of 2644 CE/4254 Tris. Based on the report they succeeded in finding the lab and a number of embryonic samples of abandoned Iscin research, but they were responsible for a fire which killed the survivor's companions and destroyed the very artifacts they had risked so much to find.

After several years with sympathetic querrids of the era, the sole survivor gathered suf-

ficient cheris and Shal crystals to reopen the warp. He returned to the site with his new companions, only to fall afoul of bandit nomads. He was able to crack the crystals during the attack on his companions, and killed the bandits who came through the Shal warp.

He was found badly wounded, barely able to talk, and was taken to the learsis center by compassionate caravaneers, where he expired from his injuries after a brief time assisting the querrids with their report.



Continued on Page 13

Gomo is a complex honorific that translates as "Most Honored of Salrough, who gave value as two oldest Children of the Second Clutch in the Season of Cheris." It should be mentioned that "Cheris" is a thriddle description of the Golden Age of Peace before the expansion of the Burdothian Dharsage Khodre, which led to generations of strife following the Energy Weapons War.

The order of the names are adjusted when discussing spe-

cific topics matters – diplomat may be called by all names, a thriddle trader may speak to other thriddle only in terms of their famly name, ke would refer only to the birth order of siblings, but both birth order and generational names when discussing children or parents. In the case of Seer Salrough Gomo, the family name is frequently dropped in deference to the importance of his life's contribution to all thriddle.

Family - Birth Order Number - Generational

It is an axiom that all thriddle families are five ke. Four thriddle are required for proper birthing and raising of a clutch,

but five is the ideal. It is not unusual for a thriddle clan to adopt a new member to assist in the child-rearing structure. I,

myself, was taken in to raise the third and fourth clutches of the Bennid clans following the death of three members of the previous Onid generation. I am accepted as clutchmate to Che Ko Bennid and a parent to the two clutches entrusted to my care.

Many of the clan names were clearly related but have become differentiated through the millennia of kept records. Within the Tan Iricidi thriddle the ten most powerful families are:

Bennid	Salrough
Triddeh	Norrid
Kunneh	Todo
Hommes	Gorroh
Hannid	Nerrid

Three other tiers of clans include nine lesser houses and eighteen aspiring clans who can be counted upon to push to improve their family standings within Tan Iricidi society.

THE KE

"Ke" is a thriddle concept of ten difficult for non-thriddle to understand. Ke is a gender neutral singular pronoun that can mean "you, him, her, them" but can also used to refer to a gender neutral plural, particularly in reference to children or whole generations. The *ni-Triddi* (or non-Triddis speakers, in the closest thing thriddle have to slang) will press to know if they are addressing a "he" or a "she," which is considered offensive to most thriddle. Even a thriddle drunk on giggit will avoid revealing any of the details of thriddle thoughts on "self" and revelation of their most private realities.



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The Launtra Experiment

ALMOST TWO DOZEN INTELLIGENT SPECIES live on Jorune. Almost all of them have some relationship to isho, either control or reactive awareness.

This is not by accident. The love of the ca-Launtra for the sacred compassion of the isho wind has directed them to make small adjustments in the offspring of the guest races since the time of the initial Lamorri invasion.

When the Desti warred against the invaders and made the attempt to exploit Jorune more expensive than the invaders could tolerate, the Lamorri abandoned their allies (the cleash) and their ally servitors (the scarmis), their own servant race (the ramian), the bearer races (co-rastin and croid), and the thought worker race (the thriddle).

The abandoned races posed no direct threat to the shantha, other than the simple affront their existence seemed to be for the ca-Desti and ca-Gobey, but the ca-Launtra addressed that issue by agreeing to use isho itself to find ways to make the guest races less offensive to the lih-als and to Jorune itself.

A subtle manipulation of isho surrounding the concentrations of populations of the various races was planned to take several dozen generations to improve the harmonious compatibility of these races to the

sho zen. Projects measured in dozens of generations were not uncommon, the shantha having used the techniques on their own race, food species, and the wild creatures of the planet to make all things more harmonious.

This also secured the shanthic position as arbiters of what was "harmonious", but this distinction is not explored in the shanthic teachings available to these investigators.

Within the thousand years before the arrival of the Earth colonial explorers, or hoomanzen, ca-Launtra has succeeded in converting most of the guest races to be more acceptable to the objecting lih-als, and the isho deviance of ramian and cleash were within the tolerances of the Eelshon, who met from time to time to discuss the fates of these races.

The coming of hoomanzen, however, presented a new set of problems for shanthic culture. They quickly learned to communicate with thriddle, which the most reluctant of thriddle scholars will admit was not solely because of the excellent skills of the Mountain Crown.

The hoomanzen spoke of knowledge and investigations, and the thriddle were responsive. The hoomanzen spoke of "reservations" where they would confine their alien ways, and most of the Eelshon were willing to allow for such a limited presence.

Unknown to the thriddle of the day, the ca-Shal and ca-Tra objected to the presence of the new aliens

because their neural and life-force patterns were clearly disruptive to the ambient isho wherever they walked. Within a decade the native Joruni plans of their eighty "reservation" areas were displaced with alien species brought from distant Earth for food, production, and aesthetic purposes.

The aliens ventured beyond the reservations in small groups, exploring areas forbidden to thriddle since their arrival and lost to shantha since the Lamorri invasion had disrupted the isho of whole ecologies. The Earth ecologies of plants, insects, and animals found footholds in the barren lands and flourished. Sections of the Doben-al and Hobeh became mirrors of similar ecologies on distant Earth, almost devoid of isho and rich in the familiar ecologies the Earth colonials preferred.

When the leadership of the Eelshon passed from the ca-Launtra to the ca-Tra, it was decided the hoomanzen were to be watched as a possible new invasion using techniques less blunt and more insidious than those of the Lamorri invaders. A term of three generations was set for the observation period.

During the end of the second generation within the hoomanzen settlements, some catastrophe occurred with their distant home world and all communication with far Earth was lost. The colonials believed they were the last of Earth's seed.

Immediately groups from the

colonial reservations sought audience with the Eelshon to request status similar to the resident alien races, which found favor with much of the Eelshon.

Again the ca-Desti and ca-Gobey found themselves in the minority of Eelshon decision-making and the requests for asylum on Jorune were debated with great favor to hoomanzen.

But a separate group of hoomanzen were given to separate tactics, one of which was clearly understood by the ca-Gobey and ca-Desti alliance. This group used the technology of the reservations to press beyond the reservation borders, expanding their food and production ecologies into areas previously forbidden to them.

Objections were raised, and the shantha could observe the lack of cohesion among the hoomanzen. "How," the ca-Desti argued, "can you make agreements with a people who cannot speak with a common voice, and who seem willing to destroy their own who disagree? How can you expect them to treat you with more truth than they offer their own?"

Ca-Launtra used the argument that one of the hoomanzen had worked to find a genetic path for harmony between hoomanzen and Joruni ecologies with two food plants. His progress, they argued, showed far more promise than the slower ca-Launtra technique used on the Lamorri refugee alien races.

During the several years of this

argument within the Eelshon, the hoomanzen expansion crossed a frontier that the most sympathetic of shanthic politicians had to agree was an offense to shantha and the isho wind itself.

Mashalta-ca was the repository of the ancestors, where rods of clear isho carried the flickering remains of the signatures of departed shanthic fore bearers. The "clear" isho was concentrated to a dark indigo, almost black, where the signatures flickered as faint shimmering isho to those blessed with tra sense.

The hoomanzen machines did not endanger the chambers with the repository rods, since the chambers were up to a mile below the surface and accessible only by cashiln walking tunnels, but their presence over the chambers were offensive on strong religious grounds.

The ca-Gobey encased the massive hearts of the hoomanzen machines and made them immovable. When groups of the hoomanzen attacked the ca-Gobey, the ca-Desti responded, as it is their role within the Eelshon to defend the ca-Gobey.

A few score of the hoomanzen died, as did seven ca-Gobey. The Eelshon found great significance in the number seven among the shanthic fallen, and the ca-Tra and ca-Du moved into the ca-Desti alliance with ca-Gobey, giving them control of the Eelshon.

Through a thriddle intermediary, the hoomanzen were informed that all expansion was to stop. Hoomanzen were to leave Mashal-

ta-ca but could remain in the other lands to which they had expanded, even develop the isho-dead regions of Doben-al and Hobeh.

But further expansion would not be tolerated, resulting either in expulsion — even knowing there were no ships to take the colonials away and no "home" to return to — or extermination.

There was no negotiation.

For a few years this unilateral peace seemed to work. The isho technicians used by ca-Launtra to create changes among the hoomanzen, called Theodore Iscin, took refuge in a center in what is now called the Gauss Valley. There he worked with his equipment to change generations of Earth-based life to find one that had a better chance of surviving within the isho wind than did the unaltered hoomanzen.

The expanded reservations began to flourish and the hoomanzen population began to grow again. The faction of hoomanzen who demanded additional territories became more powerful, and finally an assault was mounted against the abandoned sites in Mashalta-ca.

Ca-Tra opened large warps into the gathered hoomanzen at Mashalta-ca and the Ca-Desti channeled huge quantities of raw Desti isho through the warps. The nature of heat and searing energies destroyed the machines and any hoomanzen near them.

The hoomanzen called Bo-moveris rose among the expansionist hoomanzen and called for

retaliation. Volunteers went into Mashalta-ca again, and when the great warps opened, Bomoveris used them as portals and fired missiles through the warps.

What happened next was beyond the comprehension of shanthas, thriddle, or hoomanzen. The massive pools of isho on the source sides of the warp reacted to the detonation of the hoomanzen war devices, destroying all life for many miles near the site of the ca-Tra settlement used as a base for the warp attack.

The combined destructive force flowed back through the warp before that warp collapsed for the last time, burning all hoomanzen life — intelligent, plant, insect, and animal — from the surface of Mashalta-ca.

Bomoveris fell to his own knowledge of hoomanzen technologies to create a contagion that would attack and destroy any creature carrying markers of shanthic origin. Shanthas were targeted for extermination and squads of “Bomoveri” (which in Tchaun-tse now means “demons” or “malevolent spirits”) carried the contagion into shanthic areas.

Where shanthic defenders encountered the Bomoveri, they struck but were the first to die as the contagion was released in the hoomanzen death scenes. Humans and shantha died by the thousands.

The greatest of the isho shanthic blossom-cycles is told of cie-Ebba Shil Sho Auss, who wandered alone in the Doben-al, loosing all contact

with the isho wind and protecting the rest of shanthic society by not allowing himself the comfort of any of his own kind, rather than risk sharing the disease which was eating him. Shil Sho Auss inscribed his story on a series of stones that were discovered over a two-hundred-year period by thriddle querids during the period of the Great Restoration.

When the Bomoveris weapon was used, the ca-Tra directed vengeance against the technology of the hoomanzen, declaring the hoomanzen a simple annoyance without their technology.

The trace power sources of the hoomanzen technologies showed as bright disruptions in the isho, so when found in concentration, the shantha attacked without warning and for complete destruction.

During this period many of the hoomanzen reservations gathered their technology and began storing them in “cryo-bins” below the surface. The near-absolute-zero temperatures of the cryo-bins seemed to mask the presence of Earth-tec from shanthic seekers. But without their technology, the hoomanzen were helpless before the shanthic soldiers and found themselves chased or herded to special locations.

Bomoveris is said to have visited one of the last remaining Earth-tec bases on the moon Desti and taken a small atmospheric flyer, which he used to spread his contagion across the face of the two major continents. He brought his spent ship to rest

in the Gauss Valley, near the base of the hoomanzen Iscin. There he is thought to have killed the hope for harmony between Jorune and Earth life, and then he fled into the mountains toward Doben-al, where it was known few shantha could exist.

During that flight Bomoveris was captured by the shantha and preserved in a keeper rod for later judgment. But his captors succumbed to his contagion weapon, and the location of his keeper rod was lost.

The hoomanzen separated from their technology scrambled into deep forests, jungles, and deserts to escape roving bands of young shantha bent on revenge for the loss of their culture.

The shantha died by the millions, infected with the Bomoveris weapon, starved by the loss of slowly generating isho, or simply at the mercy of animals or of the hoomanzen who saw all shantha as enemies.

The two races left huge swaths of death in the alien races who were both now susceptible to isho-related problems, or starved by the destruction of ecologies in the war between the two major races.

The one hope for the hoomanzen was the realm of Thantier, which became an attractive target of the cleash because of the promise of surviving Earth technology and the adjustment of warp cells to make it possible to reach Tan Iricid from warp sites within Than-

tierian borders. Thantier's potential to sway the future of Jorune was lost in a one-thousand-year siege, which ended only when Tan Iricidi thriddle succeeded in destroying the warp mapping that led to the archives of the Mountain Crown, making Thantier a useless trophy for the cleash.

For generations small bands shantha hid and rebuilt their populations beneath growing sky-realms, in forests or jungles, and on the spared island of once-obscure Delsha. The cashiln tunnels were slowly restored, making it possible for the lih-als to communicate with each other and share what remained of their once planet-expanding culture.

The effects of the isho and hoomanzen war devices were felt in the mutations of races among hoomanzen, alien, and native ecologies. The Age of Monsters is a result of this after effect of the war, with creatures not seen before or since appearing, flourishing for a short time, then vanishing as the planet Jorune attempted to find the form of its future.

Several varieties of hoomanzen appeared (acubon, boccord, muadra, salu, and trarch), one variant of the ramian bred true (thivin), and the modified children of the hoomanzen researcher Iscin became established peoples.

Almost two thousand years after the Hoomanzen Shanthic War, emissaries from Delsha traveled to Tan Iricid to request thriddle assis-

tance in regathering the artifacts of their lost civilization, beginning the 226 years of the Great Restoration.

As a result of the Great Restoration, the ca-Launtra renewed the pledge of their predecessors to improve the harmony between the alien and mutant races, and the isho wind.

With some races there were great successes, with others minor but progressive movement.

The muadra have proven to be the ca-Launtra's greatest success, although the modest isho compatibility with tologra, bronth, thriddle, crugar, cygra, and woffen was also satisfying for the lih-als.

Human and trarch are capable of crude, low-frequency isho manipulations with Gobey, Desti, and Du. Isho studies for these races require a significant investment of time and resources, but it is a possibility. Even "pure" humans of Thantier have new harmonic abilities with the lowest ishos, but their cultural prejudice prevents them from exploring the fact.

Thivin are the concentration of the ca-Launtra for the next few generations, with some preliminary evidence they may have some sensitivity for Launtra and Shal.

Even the ramian have been calmed, but their sensitivity to Shal isho was magnified, leading to more pronounced episodes of violence and seeming madness when Shal concentrations rose. This was particularly exacerbated at times that would have been devoted to

breeding, or the chiveer.

The ca-Launtra retain a hope that the ramian will one day be modified to become users of Shal, and not merely affected by its concentration.

Our ca-Launtra teacher admitted that some manipulation of thriddle was done over many centuries to give the thought workers some ability to use and teach isho skills.

The ca-Launtra believe, with some considerable evidence, that a hoomanzen from the original colonial reservations would be completely unable to respond to isho if he were to appear on the planet today. Comparison to the "human" inhabitants today would reveal the value of the ca-Launtra project.

The knowledge of ca-Launtra interference in the "natural" evolution of the alien races of Jorune has been concealed from any being outside the Eelshon, including remaining a secret from the shantha who do not participate directly in the Eelshon. When asked to explain about this seeming conflict with shanthic views of natural progression, the great teacher Ca-Launtra Sho Esh calin Oesti admonished:

"All natural forces are interference in evolution; it is the very engine of evolution. We direct isho and the living visitors to our world into harmony. In that there is no fault, except by the illusion of presupposition. These races would not exist naturally in in our future, so there is no deviance from an idealized 'future' fantasy which we can affect. Now, this moment, is the only time, and the future is the result of our work in the sacred Now."

Continued from Page 3

The four varieties abound in my region near the Ponteer border with the South Trinnu Jungle Lands.

Black Walker is a robust bulb, about a thumbs' width across, yielding an inner root rich orange layers with a tart flavor that is a favorite among local farmers and woodsmen. The bulb offers a mild, narcotic effect making life in the sweltering jungles of our area. The blackbulb is easily identified by its long, single black stalk and the small cluster of yellow flowers at the tip, usually opening in the morning and closing by mid-day. It thrives in the jungle and may also be known as Jer's Onion.

Whitebulb is a larger, more abundant version of the black plant, but has none of the narcotic effect. It is a valuable source of carbohydrates for travelers and is easily chewed while on the road. The flesh is pale rose with pink flower tassels marking the upper end of their stalks. White Walker usually grows next to open water and can be found along most streams, ponds and rivers.

Yellow Walker, also called ebbaroot is tart when eaten raw, but can be dried in the sun to make a seasoning for meat or other roots, or boiled for tea. Bulbs are easily cultivated, fast growing and require a minimum of attention.

Blue Walker is prized, but rare. Its fruit is a white but heavily patterned with a network of dark blue veins running through each layer. The high sugar content bulb may be boiled and rendered to make a delicious syrup used by the Oriem klade in their cream candies. A muadra-sized bundle of Blue Walker bulbs can bring as much as 60 gems in the market place, and the syrup can cost a much for a .5 liter flask.

Walker bulbs are documented as the salvation of bands of humans and the Children of Iscin following the Great Dying Times and has taken to the wild of Jorune as a welcome weed.

I hope you will present more on this valuable heritage food in some future issue.

*Isclin Borald Gole
Ponteer North Port*

Dear Iscin Gole:

I would ask you to do such an article, but it appears you already have.

My apologies to anyone feeling we did not give proper respect for the Walker's Bulb. We do, however, have some interesting plates on the seven varieties of the bulb for an article at some future date.

L.R.

PRECISE CREDIT

You honor me, sir. But I am afraid I cannot take credit for the discover of the Earth-Tec Locker at the site of the Earth Tec Locker of the lost Vance Terran Transplant Station in Northern Gauss, as was reported in your Crith 3603 Number. I was merely one of five querrids assigned to the site and the designated correspondent for the expedition. We were actually under the direction of our employer, Seer Salrough Gomo of the Reet Querridim. Yes, this is the same Master Gomo who has been so vital to modern Joruni history.

While my name was indeed on the correspondence carried to Tan Iricid, the actual discovery was made by my companion, the honorable thivin Querrid Tauther Oom Odoladni, a well schooled Thivin from Anansan. She deserves full credit for her recognition of the significance of certain engravings that led her to the site of the locker.

Her modesty matches her intellectual contributions to contemporary investigations and the enrichment of our store of knowledge.

*Isclin Zandi Ananyega
Ardoth*

COLONIAL REPORT

This is to confirm that the plates are nearly completed for your extensive exploration of the Earth Colonies of 3600 years ago. The master plate for the north district, modern day Burdoth and environs, is based on the only working info-scroll from the North Gauss Locker. Names have been followed as provided by the scroll, even where the

meaning of the words has been lost.

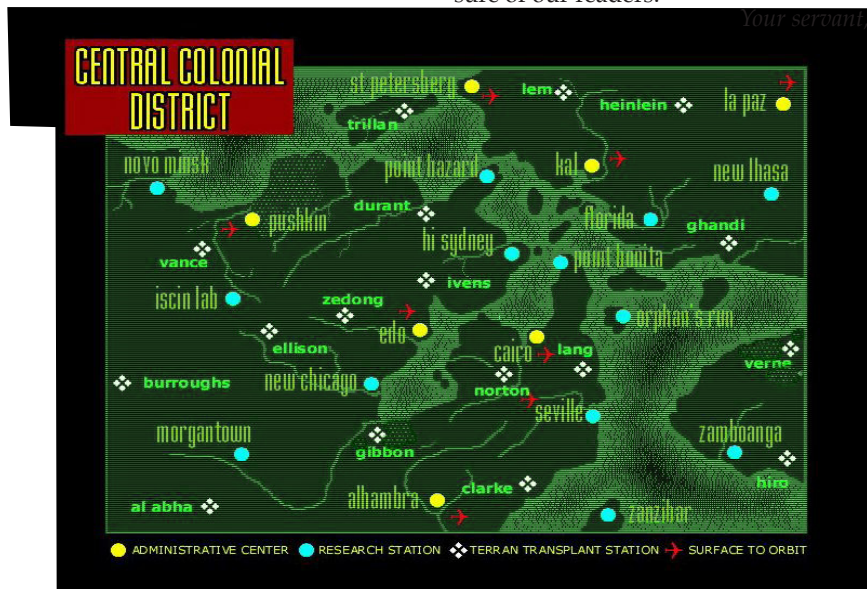
I look forward to the documentation that will accompany these fascinating objects provided by our office for my studio to us as models for illustrations for your journal.

*Drenn Am Daclish
Dowsen, Heridoth*

My Gracious Drenn:

I feel it is time to let people know that this project has been under wraps for a few years and is about to be unveiled. For the edification of our readers, I am including the image from the scroll to which you refer for the pleasure of our readers.

Your servant,



Your letters, comments and illuminations are welcome.

ISHO STORM WARNING

The next major **Isho Inferno** (See "The Medium of Isho" in this issue) will occur over the central plains of the main continent with a path of destruction from central Temauntro to western Burdoth, in early Crith of 3638. For the next century, isho storms will increase in danger and intensity. Shanthic records so this storm can be expected to match records of the last similar event, over 3600 years ago. It is recommended that all exploratory, archaeological, and agricultural activities be concluded by Mullin 3582. Isho storms can be expected to last six to ten days with flows of isho that will burn, smash, shock, and paralyze anything at or near the surface. Rapid kerning is required for any creature who plans to stay alive during the peak storm season.

Herds and flocks should be moved out of the affected area no later than mid-Mullin of 3597. Fish killed outright by the Inferno may be safely eaten, but those found alive after the passage of the coming high Shal isho storms should *not* be eaten. Gobey, Desti, and Du will produce the maximum damage to bodies and some crystal laden physical structure. Massings of Ebba may rip people and objects from the surface, propel them into the thinner air of the high regions, then drop them to the surface from unsurvivable heights. Massings of Launtra may cause tumors and other abnormalities. Shal concentrations may shock, damage, or burn out the higher brain functions of living creatures. Tra concentrations may open or close natural warp cell openings, shifting as the storm cells pass through various mated warp domains.

A PREVIEW OF A FORTH-COMING REPORT

Cultural notes on the Sha of Hobeh

The Hobeh is similar to the Doben-al – an isho desert buried deep in a ring of protective mountains south of Dobre and Lundere on the Eastern continent. The mountains have isolated the tribes within its bowl and proven an unwelcome barrier for land travels and a zone inaccessible by isho powered airships. Few native plants or animals have survived, no dys-hic creatures of any description have been found in this forbidding land and the crops, herds, flocks, the wild plants and animals are based on descendants of the original Earth colonies.

The Sha are the dominant culture, a nomad people rich in meat and milk animals, with patches of cultivated fields that survive with small populations of tenders while the main population travel regular routes with their herds. The Sha follow a belief that the pride of beauty is a false value and both men and women wear masks to face the world. This

practice has carried over to the tribes and bands the Sha have dominated for over 2500 years. The clans offer distinctive weavings, pottery, leather and metalwork that is welcome in any collection.

Querrids have been sent into the Hobeh to record the rich oral histories of these peoples, to excavate their buried cities and uncover the post-colonial mysteries of these friendly, mysterious peoples.

Their reports will be featured in an up-coming issue of the Jorunal of the Tan Soor Historical Society.

– R.L.



The Prophet Sha Olzen of the ke-Hobeh. Taken from sketches of the portrait commissioned by Sho Alez Blir, curator of the Hall of Scholars, Mountain Crown, Tan Iricid.